EXPLANATION OF

43

فروع الفقه

Ibn al-Mibrad

Shaykh Ahmad Musā Jibrīl

May Allāh (سبحانه وتعالى) ease the affairs of the Shaykh, preserve him, love him, and safeguard him from all harm. May He (سبحانه وتعالى) keep him sincere, and continue to shower his life and Da'wah with His blessings, and allow the Muslims to benefit from his da'wah until the Day of Judgement. May Allāh make all his efforts weigh heavy on his scales, and make it an immense Sadaqah Jāriyah for him, his parents, and his family. May Allāh facilitate the completion of this Sharh and shower him with His aid always and forever.

SH_AHMAD_JIBRIL

SH_AHMAD_JIBRIL

T.ME/AHMAD_MUSA_JIBRIL

SHAYKH AHMAD MUSĀ JIBRĪL

SHAYKH AHMAD MUSĀ JIBRĪL

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد،

وعلى آله وصحبه أجمعين، اما بعد:

RECAP

We are continuing with our Furū'ul Fiqh class, and we are continuing with the Mas'alah that pertains to the Ghusl for the Jumu'ah. And we mentioned that it is disputed into three opinions.

1. The first opinion that we mentioned is that the Ghusl is Wājib, it is obligatory. And this is one of the opinions of the Hanābilah and one of the opinions of the Mālikīyyah. And it is the opinion of the Dhāhiriyyah.

   Their proofs are basically simple. They are Ahādīth that directly order Ghusl for Jumu'ah. And they said that the basic rule is that an order or a command indicates Wujūb (obligation).

   حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ

   Also in Sahīh al-Bukhārī;

   إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَة فَلْيَغْتَسِلْ

   Anyone who attends Friday prayers should make Ghusl.

   Basically, their proof is Ahādīth that order Ghusl for Jumu'ah. They said that the order indicates Wujūb, unless there is something that shifts it from Wujūb to being a Mustahab. And here they said there is nothing of that sort, as we'll see إن شاء الله when we discuss the proofs of those who say it is Sunnah.

Another proof that they use is in Sahīh al-Bukhārī and Muslim. The story of Umar رضي الله عنه and Uthmān رضي الله عنه, when he (Uthmān رضي الله عنه) arrived late for Jumu'ah and Umar objected to him coming in late and objected to him doing Wudū instead of Ghusl. We took the rationales of the Ulamā and how they use the story, because that is essential. When we get to those who claim that it is Sunnah, they also use the same Hadīth as proof for them. So the rationale of the Ulamā and how they derive the ruling from that Hadīth is very essential.

2. The second opinion that we discussed was also a second opinion of the Hanābilah, and we said it was adopted by Ibn Taymiyyah رحمه الله تعالى, and it is that Ghusl is required if a person has sweat or an odor that would harm or disturb others who are attending the Jumu'ah Salāh.

   Their proof is Hadīth Āishā رضي الله عنها Sahīh al-Bukhārī and Muslim. It is the Hadīth where she narrated that people used to come to Jumu'ah from the outskirts of Madīnah, and they would be sweaty and dusty, and the Messenger ﷺ encouraged them to clean themselves by performing Ghusl for Jumu'ah.

   لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا

   In another narration, I said it is;

   لَوِ اغْتَسَلْتُمْ

This is where we stopped, and that is a brief summary of what we discussed.

THE THIRD OPINION: IT IS SUNNAH.

The third opinion is that Ghusl for Jumu'ah is a Sunnah, it is recommended, and this is the view of the majority of the Ulamā. It is a third opinion of the Hanābilah, it is the opinion of the Shāfi'yyah, it is another opinion of the Mālikīyyah, and it is the opinion of the Ahnāf. They mention a lot of proof, and we'll discuss them إن شاء الله. But let's begin with the Ahādīth that this group used as evidence that was used by previous opinions.

FIRST PROOF: HADĪTH ĀISHĀ رضي الله عنها

The first Hadīth is Hadīth Āishā رضي الله عنها in Sahīh al-Bukhārī and Muslim, where she reported that some people would come to Jumu'ah from the outskirts of Madīnah, and they would be sweaty, and the Prophet ﷺ said;

لَوِ اغْتَسَلْتُمْ

or

لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا

This Hadīth was used by the Ulamā in the second opinion (that Ghusl is only required if one is sweaty and he will disturb others) and we mentioned the rationale. It is also used here by this group who say that Ghusl for Jumu'ah is only Sunnah. How do they use that? In the Hadīth where the Prophet ﷺ recommended the Ghusl, he said;

لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا

If you were to purify yourself,

He used "لَوْ". They said, "if" / "لَوْ" is a particle of wish or conditionality and this indicates encouragement and recommendation for Ghusl, not an obligation. He ﷺ said *if you were to purify yourself*. So "لَوْ" shows that it is an encouragement for Ghusl. It doesn't show an absolute obligation.

REBUTTAL: THERE ARE OTHER AHĀDĪTH THAT PROVE GHUSL ON FRIDAY IS WĀJIB

The Ulamā who said it is Wājib, responded with a rebuttal. They said that the Hadīth Āishā رضي الله عنها where the Messenger ﷺ told them;

لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا

They said we agree that there is no explicit command in the Hadīth making Ghusl obligatory. And yes, the wording may indicate encouragement. They said that we acknowledge that this Hadīth alone is not sufficient proof for obligation in this matter. However, there are other narrations that contain explicit and definitive commands which establish the obligation of Ghusl. They said, if this Hadīth alone was the only Hadīth transmitted as evidence in this matter, no one would have concluded that Ghusl is obligatory. But there are other Ahādīth (narrations) that prove it. Like the Ahādīth that I mentioned earlier;

حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ

Or the other one,

إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَة فَلْيَغْتَسِلْ

They also said, it is possible that the Messenger ﷺ initially encouraged Ghusl and then later made it Wājib.

SECOND PROOF: HADĪTH UMAR رضي الله عنه

The second proof for those who claim that it is Sunnah is Hadīth Umar رضي الله عنه, where Umar رضي الله عنه objected to Uthmān رضي الله عنه coming in late and objected to him performing Wudū only, He did so while he was delivering the Khutbah, Umar رضي الله عنه reminded Uthmān رضي الله عنه that the Messenger ﷺ used to instruct people to perform Ghusl on Fridays.

Those who hold that Ghusl is Wājib use this narration and we already discussed their reasoning.

The Ulamā here who say it is Sunnah also use this Hadīth but they used it to claim it is a Sunnah, not a Wājib. What's their reasoning? (We already took the reasoning for those who say it is Wājib.) The reasoning for those who claim it is Sunnah is that they said, Uthmān did not perform Ghusl, he only made Wudū. Umar رضي الله عنه did not order him to leave the congregation and go perform Ghusl. If Ghusl was Wājib (obligatory), Umar رضي الله عنه would have instructed Uthmān رضي الله عنه to go and perform Ghusl. They said this indicates that both of them رضي الله عنهما, understood that Ghusl on Friday is a matter of recommendation rather than an obligation. Otherwise, Umar رضي الله عنه would have required him to go perform Ghusl.

And on top of that, the Sahābah were present and they did not object to Uthmān's action. None of the congregation told him to go make Ghusl and come back. So, they said it is like a form of Ijmā' that Ghusl is not Wājib. Otherwise, the Sahābah would have directed him to go perform Ghusl and return to the Salāh.

That is the rationale of how the Ulamā who say it is Sunnah use this Hadīth as proof.

REBUTTAL: GHUSL FOR JUMU'AH IS NOT A CONDITION FOR THE VALIDITY OF SALĀTUL JUMU'AH

The rebuttal of those who say it is Wājib is that they said, no one has said that Ghusl for Jumu'ah is a condition for the validity of Salātul Jumu'ah. This is an important point to clarify. And I should have mentioned it at the start of this discussion or last class's discussion that Friday Salāh is not invalid without Ghuslul Jumu'ah. There is no proof that says for example, Allah سبحانه وتعالى does not accept Salātul Jumu'ah except with the Ghusl of Jumu'ah. The Ghusl for Jumu'ah (that is under discussion) is unrelated to the validity of Salātul Jumu'ah itself. If someone deliberately does not perform the Ghusl we are talking about, despite being able to do so, and then he goes to Salātul Jumu'ah and prays Jumu'ah, that person's Salāh is valid. Some Ulamā reported that there is an Ijmā' that Jumu'ah Salāh is valid even if one does not perform the Ghusl of Jumu'ah.

Those who say that the Ghusl is Wājib, they mean it is Wājib on the day of Jumu'ah itself. [I'll discuss the timing إن شاء الله at the very end because that is not directly related to what we are studying.] So, the ones who say it is Wājib, they are saying it is Wājib on the day of Jumu'ah. They are not saying it is a condition (or in Aarabic a شرط) for the validity of the Salāh itself, and that helps explain a lot. The group who said it is Wājib said that if it is understood that the Ghusl of Jumu'ah on Friday is not a condition (a Sharth) of the Salāh itself, then the story of Uthmān and Umar رضي الله عنهما cannot be used as proof to deny the obligation of Ghusl.

If you understand that Ghusl is not connected to the validity or acceptance of Salātul Jumu'ah, then you cannot use the story of Uthmān and Umar to argue that Umar would have told him to go and perform Ghusl and then return. Or that some of the Sahābah would have said that.

REBUTTAL: THIS HADĪTH INDICATES WUJŪB

The Ulamā who say it is Wājib said this Hadīth indicates the obligation of Ghusl. How so?

- Umar رضي الله عنه interrupted the Khutbah and he admonished Uthmān رضي الله عنه publicly, and Uthmān is among the senior of the Sahābah. And he also did so in front of the people. They said all this indicates the obligation of Ghusl. Because if leaving Ghusl were permissible, Umar رضي الله عنه would not have acted this way.

- Also, Umar رضي الله عنه stated in his Khutbah that the Prophet ﷺ used to command the Ghusl for Jumu'ah. The default in a command is Wujūb (obligation). So why didn't Uthmān return رضي الله عنه to make Ghusl? The Ulamā who adopt the opinion that it is Wājib said that, Uthmān did not return to perform Ghusl due to lack of time. If he left for Ghusl, he would have missed Salātul Jumu'ah. The Khutbah during the time of the Prophet was short and it was short during the time of the Khulafā رضي الله عنهم. Uthmān رضي الله عنه was not considered sinful for this because he had no time to go perform Ghusl and return and attend the Jumu'ah.

[There is an opinion-we are not talking about whether it is a correct opinion or not, but there is an opinion- on another Fiqh issue where some Ulamā said that, if a person fears that performing Wudū or Ghusl would make them miss the timing of a Fard Salāh or Jumu'ah, they may perform Tayammum. That is an opinion. We are not saying it is a correct opinion. It is discussed elsewhere, we may also discuss it إن شاء الله, but it is an opinion.]

- The Ulamā who said that Ghusl is Wājib said that Ghusl is merely a Wājib and not a Sharth (a condition) for the validity of the Salāh, so that is even less problematic.

- Also, It is possible that Uthmān had already performed Ghusl earlier in the day. Because in separate narrations, it has been related that Uthmān used to perform Ghusl every single day from the time he accepted Islam. So, it is possible that Uthmān had already performed Ghusl.

  Why didn't he mention this excuse to Umar when he admonished him? Because, his Ghusl may have not been directly connected to attending Jumu'ah. The Ghusl directly connected to going to Jumu'ah is the preferable form of Ghusl. Meaning the Ghusl where you take a shower and you go right to Jumu'ah. The purity that you make your Jumu'ah with.

  So, Uthmān may have performed Ghusl, but it was early on in the day, and then he may have made Wudū after that, and it was the Wudū that he is performing Salātul Jumu'ah with. He could have performed his Ghusl earlier in the day, and the Wudū was what was directly connected to his departure for Jumu'ah.

THIRD PROOF: HADĪTH SAMURAH رضي الله عنه

Another proof for those who claim it is Sunnah is, Hadīth Samurah رضي الله عنه where the Messenger ﷺ said;

مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ

Whoever performs Wudū on Friday, that is good. Whoever performs Ghusl, then that is better.

This Hadīth is in Sunan Abu Dāwūd, and at-Tirmidhī, and an-Nasāī and Ibn Mājah. The Hadīth translates to: *"Whoever performs Wudū on Friday, that is good. Whoever performs Ghusl, then that is better."*

The Ulamā who use this here (to say the Ghusl is Sunnah on Friday), said that the Messenger ﷺ praised the person who performs only Wudū for Jumu'ah. He said,

مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ

Whoever performs Wudū on Friday, that is good.

That is a praise for someone who performs only Wudū. If Ghusl was truly a Wājib, then the Messenger ﷺ would not describe that (performing only Wudū) as something good. The Messenger ﷺ would not describe a sinful action as good. He would not say;

فَبِهَا وَنِعْمَتْ

about something that is sinful. If it were truly sinful to leave Ghusl, the action of Wudū would have been condemned, not praised. But the Messenger ﷺ said, doing Wudū is good. Ghusl is better, but doing Wudū is good. They said this is an indication that it is up to one's preference and it is not an obligation.

REBUTTAL: THE AUTHENTICITY OF THIS HADĪTH IS DISPUTED

If the authenticity of this Hadīth was firmly established, it would serve as a clear proof that Ghusl for Jumu'ah is a Sunnah and not a Wājib. If this Hadīth was authentic, it would shift all the other commands of obligation in other Ahādīth that we took pertaining to the Ghusl of Jumu'ah, to being recommendations (to being Mustahab). Ghusl would be considered superior but not required.

However, the authenticity of this Hadīth is disputed among the Ulamā of Hadīth. Some consider it Hasan and others classify it as weak. Al-Hasan al-Basri heard it from Samurah ibn Jundub. However, al-Nasai adopted that al-Hasan al-Basri only heard one Hadīth from Samurah ibn Jundub. And that was not this Hadīth, it was the Hadīth of al-Aqīqah. This Hadīth was considered weak by Abu Hātim and some of the Mutaqaddimīn of the Ulamā of Hadīth. And there are other discrepancies in the Hadīth as well.

FOURTH PROOF: HADĪTH ABU HURAYRAH رضي الله عنه

The next proof for those who claim it is Sunnah is, Hadīth Abu Hurayrah رضي الله عنه in Sahīh Muslim where the Messenger ﷺ said,

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ

Whoever performs Wudū and then goes to Jumu'ah and listens to the Khutbah attentively and silently, Allah ﷻ will forgive his previous sins for ten days. (The sins which he has committed in the previous ten days will be forgiven for him.)

The Ulamā who said that Ghusl on the day of Friday is Sunnah, said the fact that the reward is specifically mentioned for the one who performs Wudū suggests that Ghusl is not Wājib. The Hadīth says,

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ

Whoever performs his Wudū.

The Hadīth indicates Wudū is sufficient because the Messenger ﷺ praised the one who performs Wudū and he did not mention Ghusl in that Hadīth. If it was obligatory, the Messenger ﷺ would have mentioned it in that Hadīth.

REBUTTAL: JUMU'AH HAS VARIOUS PROOFS PERTAINING TO IT

Those who said it is Wājib responded. They said Jumu'ah has various proofs pertaining to it. It has various proofs establishing different virtues. For example; there are specific proofs requiring attendance of Jumu'ah Salāh. And there are separate proofs that command attentive listening and refraining from speech during the Khutbah. There are also separate proofs regarding performing the Ghusl on the day of Jumu'ah. And there are separate proofs requiring Wudū when needed. So, if a person performed Ghusl early in the day and later broke his Wudū before heading to Jumu'ah, then the Ahādīth concerning Wudū (like this one) would apply to him.

They also said, this narration says,

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ

In another narration in Sahīh Muslim,

مَنِ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى

In that second narration, it talks about Ghusl.

The narration that the people who claim it is Sunnah use says

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ

But there is another narration in Sahīh Muslim saying,

مَنِ اغْتَسَلَ

Whoever does Ghusl

The narration in Sahīh Muslim says: *"Whoever does Ghusl"* instead of saying "Wudū". So the mention of Wudū here might be for someone who already did the Ghusl early on, and here they are encouraged to do Wudū again right before the Jumu'ah Salāh.

There are two more proofs for those who claim that it is Sunnah. One is a Hadīth, and the final one is an alleged Ijmā'.

FIFTH PROOF: HADĪTH ABU SA'ID رضي الله عنه

The Hadīth in Sahīh Bukhārī is Hadīth Abu Sa'id رضي الله عنه, where the Messenger ﷺ said,

الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ وَأَنْ يَمَسَّ طِيبًا إِنْ وُجَدَ

Performing Ghusl on Friday, is a Wājib on every Muslim above the age of puberty. And cleaning one's teeth with a Siwāk and using perfume if it is available.

The Ulamā who said Ghusl is Sunnah for Jumu'ah said, Siwāk (Miswak) and Teeb (perfume) were mentioned in the same Hadīth as Ghusl for Jumu'ah. They said, Siwāk (which is brushing your teeth with a Siwāk) and Teeb (which is putting

perfume on before Jumu'ah) are two Sunnah. And they were mentioned in the same Hadīth with the Ghusl for Jumu'ah. So this indicates that Ghusl is not obligatory.

Why? They said because it would not be correct to combine something that is not obligatory with an obligatory act under the same expression, or under the same sentence.

REBUTTAL

The Ulamā who said it is Wājib responded to this.

- First of all they said, we do not accept that mentioning two acts together necessarily means they are equal in ruling. There are examples that oppose that concept, both in the Qur'an and in the Sunnah, and I'll just mention one. Allahسبحانه وتعالى said,

كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ

Eat from its fruit, when it bears fruit, and give its due in Zakāh on the day of harvest.

كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ

Eating from its fruit is something that is permissible.

وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ

The second part of the statement; Giving the Zakāh, that is a Wājib (obligatory). That is a permissible and a Wājib in one verse. And there are other examples in some Ahādīth where the Messenger ﷺ combined

between something that would be a Sunnah and something that would be a Wājib.

- They also said that, there is proof that shifts the Siwāk and perfume on Yawm al-Jumu'ah from being an obligation to being Sunnah or Mustahab, unlike Ghusl.

- They also said that there is a dispute among the Ulamā whether perfume and Siwāk are Wājib or not. So, the allegation of Ijmā' that perfume and Siwāk are not obligatory is not accurate because there is a dispute on that matter.

  For example, Dawud al-Dhāhiri held that using a Miswak was obligatory and it has been mentioned that it was the opinion of Ishāq al-Rāhaway. The Dhāhiriyyah also considered perfume obligatory on Friday. Sufyan ibn Uyayna reported that that was the opinion of Abu Hurairah رضي الله عنه as well.

  The more correct view is that perfume and Siwāk are not obligatory on Yawm al-Jumu'ah. However, the apparent meaning of the Hadīth indicates that everything (Perfume, Siwāk and Ghusl) in that Hadīth is obligatory. However, perfume and Siwāk are excluded from being a Wājib by other proof. And that leaves Ghusl on Friday as being a Wājib.

- One of the sub-narrators in this Hadīth (The Hadīth about Ghusl and Siwāk and perfume) is Amr ibn Sulaym al-Ansari. He is a Tābi' and he is a sub-narrator in this Hadīth. He commented on this Hadīth and al-Bukhārī added

that comment in his Sahīh under this Hadīth and included it in the Hadīth. He (Amr) said;

أَمَّا الْغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ، وَأَمَّا الْاِسْتِنَانُ وَالطِّيبُ فَاللَّهُ أَعْلَمُ أَوَاجِبٌ هُوَ أَمْ لَا، أَمَّا الْغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ

This is one of the Tābi'īn saying; *"I bear witness that Ghusl is Wājib. As to using the Siwāk in perfume, Allah knows best whether they are obligatory or not. But as to the Ghusl itself I bear witness that it is a Wājib."*

SIXTH PROOF: IJMĀ'

The final proof for those who claim it is Sunnah is, a statement by Ibn Abdul-Barr in at-Tamhīd where he says that there is an Ijmā' that Ghusl on the day of Friday is not Wājib. He said that Muslims have agreed that Ghusl on Yawm al-Jumu'ah is not Wājib.

REBUTTAL: IJMĀ' ON THIS MATTER IS NOT ACCURATE BECAUSE THERE IS DISPUTE

However, the claim of Ijmā' on this matter is not so accurate because for there to be an Ijmā' means there was no dispute or there is no dispute. And this (the opinion that Ghusl on Friday is Wājib) is the opinion of some of the Salaf.

- Ibn al-Mundir said it was the opinion of Abu Hurairah رضي الله عنه and Ammār ibn Yāsir رضي الله عنه.

- The fact that it is a Wājib can be also taken from the statement of Umar رضي الله عنه, when he admonished Uthmān رضي الله عنه while he was giving the Khutbah.

- And it is also a statement of Amr ibn Sulaym al-Ansari رحمه الله تعالى, the sub-narrator of the Hadīth, where he said;

أَمَّا الْغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ

I bear witness that Ghusl is Wājib

- It is the opinion of Ad-Dhāhiriyyah and it is one of the opinions attributed to the Hanbali Madhab.

All that proves there is no Ijmā' The allegation that there is an Ijmā' on this issue is not so accurate. In fact, Ibn Hazm said the opposite. He said that there was an Ijmā' that it is Wājib. He said the Sahābah have an Ijmā' that Ghusl on Yawm al-Jumu'ah is Wājib. Both allegations of Ijmā' are not so accurate.

CONCLUSION.

This is a narrow dispute whether this issue is a Wājib or Sunnah. The proofs for Ghusl being Wājib are very strong. Taking the safer course in doing Ghusl for Jumu'ah is better. Exercising caution in this matter and similar matters is always preferable. The Ahādīth affirming obligation of Ghusl for Jumu'ah are stronger from a Fiqh perspective and they are stronger from a Hadīth perspective. As for someone who has a noticeable odor or excessive sweat, then it is even more emphasized for him to perform Ghusl.

THE SUMMARY ON THIS MATTER

The summary on this matter is something Ibn Daqīq al-'Id mentioned. He said, most of the Ulamā state that Ghusl on the day of Friday is recommended (that it is a Sunnah). And they needed to find an explanation for opposing the apparent meaning of some of the Ahādīth that command Ghusl. He said, they interpreted the form of command and expressions of obligation in those Ahādīth as indicating recommendations or something that the Messenger ﷺ was trying to emphasize. He, said this is a weak interpretation that is only resorted to when the opposing evidence is stronger than the apparent meaning. The strongest evidence they use against the apparent meaning is Hadīth Samurah رضي الله عنه

مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ

Whoever performs Wudū on Friday, that is good. And whoever performs Ghusl, then that is better.

Ibn Abdul Barr said the chain of its transmission is not strong enough to oppose the chains of the other Ahādīth commanding Ghusl.

That is the summary of this whole issue.

The statement of one of the Kibār of the Tābi'īn, Amr ibn Sulaym al-Ansari is very strong in proving that the Ghusl on Friday is Wājib.

After all this back and forth and after the summary of Ibn Abdul Barr, I'll try to summarize this Mas'alah in a sentence. And that is, the wording used in the Ahādīth commanding Ghusl clearly indicate it is an obligation, and there is nothing authentically established strong enough to shift it from Wājib to being a mere Sunnah or a recommendation.

GHUSL IS NOT A CONDITION FOR THE ACCEPTANCE OR THE VALIDITY OF SALĀTUL JUMU'AH

A final point to keep in mind is that, the Ghusl for Jumu'ah refers to performing Ghusl on Friday before Salāh. If someone does not perform Ghusl and attends the Salāh, but only Wudū, there is no doubt that his Salāh is valid.

In fact, some Ulamā related an Ijmā' on that. An Ijmā' that the Ghusl is not a condition for the acceptance or the validity of Salātul Jumu'ah, even if a person deliberately leaves it out. Those who say it is Wājib mean that it is an obligation connected to the day of Jumu'ah prior to attending the Salāh, not that it is a Sharth or a condition for the validity of the Salāh itself.

A QUICK SUMMARY ON THE TIMING FOR THE GHUSL OF YAWM AL-JUMU'AH

The timing of the Ghusl is another Mas'alah. We don't have time to get into it and it is not part of this outline because right now we are discussing the causes of Ghusl. The timing of the Ghusl is another Fiqh issue, and it is discussed elsewhere. Here we are discussing the causes of Ghusl.

However, a quick summary of it is that some Ulamā mentioned that the timing for the Ghusl of Yawm al-Jumu'ah is from after Fajr until Salātul Jumu'ah. Some said the timing is from sunrise until Salātul Jumu'ah. Some said it is right before you go to Salātul Jumu'ah. And with this we'll conclude with this Mas'alah.

الحمد لله رب العالمين، وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم

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